The
Missionary Intelligencer.

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Executive Committee of the Foreign Christian Missionary Society.

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FINANCIAL EXHIBIT.

COMPARATIVE STATEMENT FOR OCTOBER, 1906.

	1905.	1906.	Gain.
Contributions from Churches	18	23	5
Contributions from Sunday-schools	21	25	4
Contributions from C. E. Societies	79	83	4
Individual Contributions	22	18	*4
Amounts	$5,582 44	$3,705 05	*$1,877 39

Comparing the receipts from different sources shows the following:

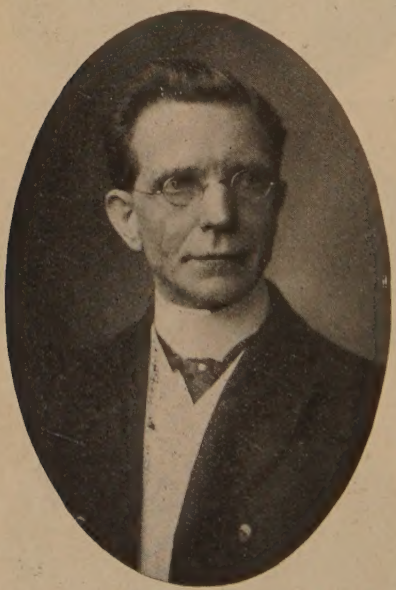
	1905.	1906.	Gain.
Churches	$282 66	$754 49	$471 83
Sunday-schools	182 95	348 35	165 40
C. E. Societies	819 88	795 92	*23 96
Individual Offerings	2,917 50	297 84	*2,619 66
Miscellaneous	579 45	8 45	*571 00
Annuities	800 00	1,500 00	700 00

Loss in regular receipts, $2,577.39; gain in annuities, $700.

* Loss.

GONE TO HIS REWARD.

On the 4th of November a cablegram was received from Calcutta stating that G. L. Wharton had died of cancer of the stomach. There were no particulars. The Society had no knowledge that he was ailing. Brother Wharton went out to India in September, 1882. He resigned the pastorate of the Richmond Avenue Church of Buffalo, N. Y., to become a missionary. He spent some months in Australia visiting the churches in the interest of missions. He came home twice on furlough. The second furlough was prolonged on account of his health and the education of his children. While at home the missionary passion burned in his soul and he was anxious to return. Leaving his family in America he took up the work to which he devoted his life. On reaching India he preached and taught in the college. Brother Wharton has given twenty years to the redemption of India. His death is a great surprise and a great loss. A suitable sketch will be published later. The friends of the work should not forget his wife and three children at Hiram. They should be remembered in prayer before God. Not only so, but the work which he left should not be allowed to suffer. Some good and capable man should be found to go to India and assist in the training of evangelists, pastors, and teachers for the service of Christ.



G. L. Wharton.

We renew our Watchword: $300,000 for Foreign Missions by September 30th, 1907.

A church which is not alive to missions is dead to the real purpose of its existence.

Many churches are already casting their eyes toward the March Offering for Foreign Missions.

The Annuity Plan of the Foreign Society is a will which no lawyer is required to make and which no lawyer can break.

It is a continual surprise to the managers of the Foreign Society that more of our people do not remember this cause in their last will and testament.

Dr. O. S. Davis says: "If we put our trust in vested choirs and surpliced ministers we shall soon have only vestiges of choirs and a surplus of ministers."

The Master's face must be sad when he sees Americans spending more than one billion dollars annually for liquor and only a little over seven million dollars to carry out his last command: "Go ye into all the world and preach the Gospel to every creature."

Do not fail to read the page in this issue which tells of the regenerated Chinese opium smoker, Shi Gwei Biao. The wonderful redemption of this man is an unanswerable apologetic for foreign missions. If all the money expended in China by the Foreign Society, had produced but this one character, the expenditure would be abundantly justified.

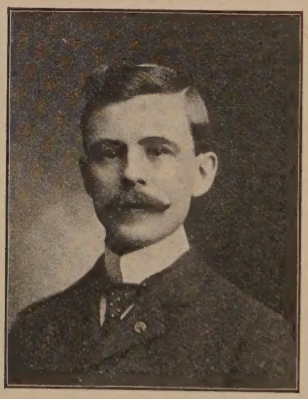
The Foreign Society has just issued a remarkable ten-page booklet on Medical Missions. The title of it is "The Key that Unlocks the Door of Heathenism." It is written by Dr. Elliot I. Osgood, of Chu Cheo, China. Every friend of missions ought to read it. Our preachers could well make it the basis of a strong sermon. Send two cents to the Foreign Society for it. It will help you.

The Denver, Ill., church has not missed an offering for Foreign Missions since 1880. How many churches among us have made that record? The Sunday-school has not failed to observe Children's Day the first Sunday in June for Heathen Missions since 1886. We wonder how many Sunday-schools have as good a record for constancy. This is a village church with a membership of 158.

We are glad to announce that the Children's Day missionary boxes are to be of an entirely new design this year. We have been wanting for years to get a more satisfactory box, one that needed no mucilage and that would not come to pieces. We have found it at last. We will send to the Sunday-schools this year a patent, self-locking box. No mucilage, no bother, and no possibility of the money coming out without destroying the box.

A correspondence school of missions: that is what the Foreign Society is. It is vastly more than that, but it can justly lay claim to that distinction. The greatest problem of foreign missions is not on the heathen field, it is on the home field. This problem is none other than the education of a brotherhood. If Christian people needed no education on the subject of missions, the world would speedily be evangelized. Few of our people understanding the tremendous educational work done by such an organization as the Foreign Society. This propaganda of enlightenment is carried on in various ways. Hun-

dreds of thousands of letters and circulars are sent out. Literally tons of periodical and tract literature is circulated among the people. Hundreds of rallies are held all over the land, speeches are made, mission study classes are organized, Children's Day programs are planned, and in many ways missions are preached. If this work was neglected, the income of the Society would instantly fall. As it is pushed the income climbs up higher and higher. The power of the Foreign Christian Missionary Society as an educational institution can never be estimated.



Clayton W. Plopper.

Head book-keeper for the Foreign Christian Missionary Society. Mr. Plopper is an all-around man. Besides his various duties as book-keeper, he also has charge of the Christian Endeavor Department. He also manages all exhibits of the Society.

October 28th, Secretary F. M. Rains dedicated the new Sunday-school room of the First Church, Los Angeles, Cal. This is one of the best equipped Sunday-school rooms in our brotherhood. There are some forty rooms all told. The additional cost was between thirteen and fourteen thousand dollars. Leon V. Shaw, a brother of our H. P. Shaw, missionary to Shanghai, China, is the wide-awake, up-to-date Superintendent. The school is planning to have a thousand in attendance. It will be remembered that this is the church that A. C. Smither has served so long and faithfully. This church supports a missionary and Mr. Smither and wife support another.

Reward of Giving.

See the rivers flowing,
  Downward to the sea,
Pouring all their treasures
  Bountiful and free;
Yet to help their giving
  Hidden springs arise;
Or, if need be, showers
  Feed them from the skies.

Watch the princely flowers
  Their rich fragrance spread,
Load the air with perfumes
  From their beauty shed;
Yet their lavish spending
  Leaves them not in dearth,
With fresh life replenished
  By their mother earth.

Give thy heart's best treasures,
  From fair Nature learn,
Give thy love—and ask not,
  Wait not a return;
And the more thou spendest
  From thy little store,
With a double bounty
  God will give thee more.

—Miss Procter.

SOME NOTABLE CONVERSIONS IN OUR FOREIGN WORK.

I. Shi Gwei Biao, "The Chinese Story Teller."

"Saved by grace" and kept by grace might fitly describe the eighteen years of life in Christ spent by this man. Twenty years an opium smoker; a wandering story-teller without home; sought by and listened to by all classes, yet befriended by none; falling to the lowest depths of Chinese poverty until his home was the arch of a bridge and his food the scanty and coarse fare of a beggar; falling seven times when he sought to break the bonds of the opium fiend; now one of the most respected evangelists of the Christian mission and the most powerful preacher in the Chinese Christian Church.

Shi Gwei Biao and his little foster daughter whom he saved from drowning.

He is sixty-one years old, tall for a Chinaman and straight as an Indian. The art of oratory he mastered as a story teller; by nature he leads men; Dr. Macklin taught him the use of simple remedies in sickness; his close study of the Bible has made him a winner of men.

The history of his Christian life might be summed up like this: Baptized by Dr. Macklin in Nanking he returns to his former home, acts as servant in an inn and preaches evenings to groups who will listen; then became in turn horseboy, mailman, general servant to and evangelist with the missionaries. He builds a mud chapel and founds the congregation at Yu Ho-tsz, which now thrives in the larger quarters at Gwan-wei. Marrying his present wife, they rescue and adopt their little daughter, Ai-dzi. They move temporarily to Wu-i, 12 miles east of Chu Cheo, and establish that outstation. He becomes the first president of the general Chinese convention and later, with his salary paid by this general convention, goes to Bodjou and aids in the opening of that far northern point. His has been the life of a pioneer burning with a Christ-like zeal that has taken him anywhere where the foe seemed strongest and the battle waxed hottest.—Dr. Elliott I. Osgood, Chu Cheo, China.

Dedication of Gwanwei Chapel, church founded and fostered by Shi Gwei Biao.

GO FORWARD.

There is in Persia what is called the "corpse road." It is a highway leading to the sacred Mohammedan shrine. The people carry their dead along it to bury them near the sacred spot. The road is a prophecy of the system of Mohammed. It is the way of death, of reversion, of despair.

Christianity has no corpse road. The genius of the Kingdom is life; its watchword is *forward.* The way of our King is the highway of progress.

The Foreign Christian Missionary Society has striven to be true to this watchword. Its plea has ever been for advancement. Only once in fourteen years have the receipts fallen below the year preceding. Almost every year the gains have been large. The force on the foreign field has constantly increased. And this ought to be so. Our wealth as a people has vastly increased, our numbers have rapidly grown. To halt or go backward would mean a "corpse road" for the Disciples of Christ.

Let us make the present missionary year the banner year of all. Let us profit by the momentum of the past. The gaining of the $300,000 mark this year ought to be but the logical sequence of the years gone before. Let us go forward.

> "To doubt would be disloyalty,
> To falter would be sin."

During the coming year five hundred churches unidentified with foreign missions should be enlisted to give. Almost every pastor can influence some nearby church. We should have fifty more churches entering the Living-Link class. Every church of three or four hundred members could do this and find it a blessing. We should look out fifty individuals who would do the same. What a blessing it would be to a host of our well-to-do men and women to have a representative on the foreign field. There are over 3,000 Sunday-schools that do not observe Children's Day for Foreign Missions. Five hundred of these ought to take part in this great work this year. A business man in Kentucky visited and enlisted four new schools last year. We are pushing the station plan of missionary support this year. This means a share of $50 in some foreign mission station. A host of individuals, Sunday-schools, and churches ought to take up this plan. It will bring them into vital touch with the work. We must enlist large numbers in the $250,000 Centennial fund for lands and buildings in our foreign mission stations. The work of our missionaries is sadly suffering because of lack of equipment. The preachers and friends can help much by encouraging people to give on the Annuity Plan. The Foreign Mission work is many sided. We must come at it from all angles of approach.

If we are to go forward we must make much of missionary education. The facts of missions must be enforced on every occasion. Preachers

should saturate their sermons with missions. Missionary illustrations should be constantly used. Missionary prayer meetings should be held. Every church ought to have a Mission Study class. The text book used this year, "The Christian Conquest of India," is a liberal education on that great field. We hope to make the Missionary Intelligencer and the Voice stronger than ever before this year. These magazines should have a wide circle of readers. They are brim full of stirring news from the firing line. The Bible should be studied from a missionary standpoint.

Our responsibilities were never so great. We are a strong people; let us make our plans commensurate with our ability. God holds us responsible for great things. Any meager and antiquated plans will rise up against us on the day of judgment. We must catch the onward spirit of the age; better yet, the spirit of Christ. Let us shun the "corpse road" as we would shun an unclean thing. Thrilled with a world-wide vision, impassioned by a world-wide love, led by the world's Christ, let us *go forward.*

IN TOUCH WITH THE MISSIONARIES.

The Executive Committee endeavors to keep in close touch with every missionary on the field throughout the year. The missionaries write to the Mission Rooms about once a month. They are free to write at any time and to give their opinions on any subject relating to the work. But they are busy people and do not find it convenient to write more frequently than once a month. Suggestions are always welcomed and are carefully considered.

When money is needed for any purpose, or when a new policy is to be adopted, or when a new station is to be opened, the secretary of the Mission does the writing. Each Mission is organized and appoints an Advisory Committee. The requests of individual missionaries are considered by this Committee first. If the Advisory Committee disapproves, that ends the matter for the time being. No one asks for money on his own responsibility. No one asks that an existing policy be changed or that a new policy be adopted on his own motion. In the multitude of counselors there is safety. Five missionaries are wiser than one. The whole Mission is wiser than any member. Requests for money to buy land, or to erect buildings, or to engage workers, or to enlarge the work, come to the Committee in Cincinnati through the secretary of the Mission with the endorsement of the Advisory Committee. The Mission acts as a unit in all matters relating to the Mission as a whole. As a rule requests that come in this way are granted if the Executive Committee is able to grant them.

In addition to letters of this kind articles are solicited for The Intelligencer and Voice and for publication in the large weekly papers. These

articles give many facts that are not given in the monthly correspondence. In these articles ample space is given to the conditions under which the missionaries labor, to their difficulties, to their discouragements, and to their triumphs. Those who wish to know what the missionaries are doing and how they do their work, can not afford to neglect the articles that appear in the publications of the Society and in our weekly papers. No other articles in our day will be found so fascinating and inspiring and helpful to the readers. No other class of workers have messages so vital and so significant. The missionaries are the messengers of the churches; they are the glory of Christ; what they write is worthy of the most careful consideration.

HOW WE GET OUR MISSIONARIES.

A. McLEAN.

In all the publications of the Society the need of workers is constantly emphasized. Now, as in our Lord's day, the harvest indeed is plenteous, the laborers are few. The friends of the work are asked to pray the Lord of the harvest that he would send forth laborers into his harvest. The secretaries make it a point to visit our colleges each year to address the students. In every address they call attention to the scarcity of suitable candidates and urge the most highly gifted and the best educated young people before them to offer themselves for this service. The secretaries ask the presidents and teachers to look out young men and women of unusual promise and to direct their attention to the missionary service as a career. Missionaries while at home do the same. They magnify this ministry. They tell of the joy they have found in it. They ask others to join them in this work and in the blessedness that follows. Churches are urged to look out among their young people such as appear to be possessed of the qualities requisite. Parents are asked to dedicate their children while in the cradle or before their birth to this high calling.

Those who teach mission study classes in the colleges or elsewhere give the facts about missions. These make their own appeal to earnest and heroic and Christlike spirits. The story of Livingstone, of Moffat, of Carey, of Duff, of Judson, is a ringing challenge to young men of character and capacity and constrains many to say, "Here am I, send me." Each year the agents of the Student Volunteer Movement visit the colleges and universities and seminaries. They present the facts relating to the missionary enterprise. In almost every case some who hear become Volunteers. From the Volunteers the force in the field is being recruited constantly. When consecrated souls know of the nature of the work, and the need of workers, and the rewards the Lord has promised, they are eager to go out as missionaries. Nothing can keep them at home. No

opposition can affect their purpose. They have heard what they regard the voice of God, and they feel that they must obey.

Those who ask for an appointment are required to give a full account of themselves, of their antecedents, their education, their purpose to make this a life work if the Lord permit, the work they have done in the home church. They are required to pass a rigid medical examination. They are asked to refer the Society to some well-known men who can vouch for their fitness. If the men to whom the Society was referred give satisfactory answers to all questions, the candidates are asked to come before the Committee for a personal conference. If the Committee is satisfied with the candidates and the candidates are satisfied with the Committee an appointment is made. Here, as elsewhere, that saying is true, "Many are called, but few are chosen."

THE BUSINESS SIDE.

F. M. RAINS.

There is a business side to the Foreign Society as well as a spiritual. It has grown to be a business of considerable dimensions. A careful and wise disbursement of more than a quarter of a million dollars annually is no mean task. Every cent must be carefully accounted for, both as to its source and also as to its destiny. The most careful and detailed accounts are published in the Annual Report. A receipt is sent for every penny which comes to the treasury, and disbursements are made only upon the formal order of the Executive Committee. The treasurer honors no order that is not endorsed by the president and the recorder. The treasurer is under an approved bond of $50,000. There is a sub-committee in this Executive Committee known as the Financial Committee. The greatest care is taken in the investment of permanent funds. Only first-class, first mortgage real estate securities are even considered. Not one cent has ever been lost in principal or interest in the thirty-one years' history of the Society. "Not slothful in business, fervent in spirit, serving the Lord" is the constant motto. At the close of the year all the accounts are carefully audited by the auditor of the Society elected by the National Convention. The Society has never yet closed a year with a debt. It has always paid its obligations fully and promptly. Its standing in the business world is of the highest character. It can go to the bank where it does business any day and borrow $50,000 without any collateral except its own properly executed note. Confidence in our churches is the ground of this confidence in the Society. Indeed the Society is only an agent or a committee of the co-operating churches. The Foreign Society is incorporated under the laws of the State of Ohio. These laws are very exacting.

Each mission is organized, China, for example, with an Advisory Committee, a treasurer and secretary. Money is sent direct to the treasurer of

the committee. The Mission appoints its own officers. The treasurer, however, must be approved of by the Society at home. The Advisory Committee on the mission field gives counsel as to the expenditures on the field. Their accounts are carefully audited. In this way the machinery of the administration runs smoothly and safely and efficiently.

The publishing interest of the Society alone is a business of considerable size. A monthly magazine, a quarterly paper, exercises, tracts, leaflets, etc., are issued. Sometimes an order is placed for 200,000 copies of a single leaflet. All these are as bread cast upon the waters. An order has just been placed for 400,000 March-offering envelopes, also 300,000 Children's Day boxes. These will be sent out only upon order, and we may be compelled to make supplementary orders. To wrap up and address and mail 400,000 envelopes or 300,000 Children's Day boxes in packages of ten or more is no small task.

Sometimes there is great anxiety in the minds of the Executive Committee as to the monthly payments which now amount to nearly $25,000 every month. Money must be sent to almost every quarter of the globe. The missionaries must be paid their meager salaries whether we have the money or not. Annuitants must also be paid as their annuities fall due. Our annuity payments now amount to more than $1,000 a month. There

Young and Carl, photographers.

The Clerical Force of the Foreign Society.

These young ladies do the stenographic and other clerical work in the office. They are earnest Christians and deeply interested in missionary work. Reading from left to right they are: Back row, Miss Lucy King DeMoss, Miss Ida Stacey, Miss Agnes Morris; first row, Miss Ada Edmonds, Miss Effie J. Lermond, and Miss Lucy M. Stephens.

is no busier office in the land than the office of the Foreign Society at 222 West Fourth St., Cincinnati, Ohio. The staff of workers aiding the secretaries is one of the highest character and of most splendid efficiency.

An observing and discriminating friend from Australia pronounced our Foreign Society the strongest and best managed institution in our brotherhood. If the organization is worthy of this splendid testimonial, it is due, under God, to the wise suggestions, the alert co-operation, and liberal financial support of tens of thousands of consecrated friends in this and other lands. We trust its past achievement is only a prophecy of what may be accomplished within the next decade.

SPURGEON'S AMBITION.*

I have prayed to God, and it is a prayer I shall repeat till I die—I have prayed that out of this church there may go many missionaries. I will never be content with a congregation or with a church, or even with ministers, many of whom have already gone out of our midst. We must have missionaries from this church. God's people everywhere will, I trust, aid me in training young soldiers for my Master's army. God will send the men, and faith will find the means, and we will ourselves send out our own men to proclaim the name of Jesus. Brethren, it is a singular thing, there are some young men who get the idea into their minds that they would like to go into foreign lands; but these are frequently the most unfit men, and have not the power and ability. Now, I would that the divine call would come to some gifted men. You who have, perhaps some wealth of your own, what could be a better object in life than to devote yourself and your substance to the Redeemer's cause? You young men who have brilliant prospects before you, but who as yet have not the anxieties of a family to maintain, why would it not be a noble thing to surrender your brilliant prospects that you may become a humble preacher of Christ? The greater the sacrifice, the more honor to yourself, and the more acceptable to him. I have questioned my own conscience, and I do not think I could be in the path of duty if I should go abroad to preach the Word, leaving this field of labor; but I think many of my brethren now laboring at home might, with the greatest advantage, surrender their charges and leave a land where they would scarce be missed, to go where their presence would be as valuable as the presence of a thousand such as they are here. And oh! I long that we may see young men out of the universities, and students in our grammar-schools—that we may see our physicians, advocates, tradesmen, and educated mechanics, when God has touched their hearts, giving up all they have, that they may teach and preach Christ. We want Vanderkemps; we want Judsons and Brainerds over again. It will never do to send to the heathen, men who are of no use at home. We can not send

* From a sermon.

men of third and tenth class abilities; we must send the highest and best. The bravest men lead the van. Oh, God, anoint thy servants, we beseech thee; put the fire into their hearts that never can be quenched; make it so hot within their bones that they must die or preach, that they must lie down with broken hearts, or else be free to preach where Christ was never heard. Brethren, I envy any one among you—I say again with truth, I envy you—if it shall be your lot to go to China, the country so lately opened up. I would like to change places with you. I would renounce the partial ease of a settlement in this country, and renounce the responsibilities of so large a congregation as this, with pleasure, if I might have your honors. I think sometimes that missionaries in the field—if it be right to compare great things with such small ones—might say to you, as our English king did to his soldiers at the battle of Agincourt, changing the word for a moment—

> "Ministers in England, now abed,
> Might think themselves accurs'd they were not here
> And hold their manhoods cheap, while any speak
> Who fought with us upon this glorious day."

THE GREATEST ENTERPRISE IN THE WORLD.

W. B. TAYLOR, MOBERLY, MO.

Hanna, in his "Life of Christ," says: "When our Lord gave the commission to his disciples, he announced, and that in the least ostentatious way, as if it were the most reasonable thing in the world that it should be undertaken, as if there were no difficulty in its accomplishment and no doubt of its realization, the most gigantic scheme of conquest ever conceived." The very magnitude of the undertaking under a leader of undoubted courage, of boundless resources, and a total stranger to defeat is enough to stir the blood, to awaken the slumbering energies of the church and to fill all disciples with enthusiasm.

The souls already saved are but the earnest of the hundreds of millions yet to be won and rallied under the banner of the cross.

Does any one wish to dispel the densest darkness or enlighten the crassest ignorance? Is any one anxious that dead souls may be made alive? Is any one concerned that the "Open sore of the world" should be healed, or that the "uttermost parts of the earth" be saved, let him follow this banner. Victory widespread and decisive is already perched upon this standard. Not a soul is so dead but that the voice of the Son of God can "pierce his dull, cold ear" and make him live. The blind receive their sight and with the new vision catch glimpses of heaven. The lame walk and with steady step tread the upward path that leads to God. The deaf hear and the tender voice of the "Good Shepherd" charms their ears.

The gospel of Christ is the most thorough and complete relief meas-

ure ever proposed. There are not enough people in the world, not enough distress to put a strain upon it. Does any one care to send the bread of life to the famine-stricken districts, this is his effective means. Is any one moved to give the water of life to the perishing, this is his only opportunity.

The gospel of Christ is unabashed by the hue of the complexion. It flinches not from the task presented by the Bushman, Eskimo, or Hottentot. There is no language in which it fails to make itself felt. It is, in short, the sovereign need of this lost world.

The news from the front, Mr. Secretary, is most cheering. A single month's conquests seem too great to be true. Many of us remember this item which appeared in the Christian Standard and other papers back in the seventies, "Send all money to W. B. Ebbert, Cincinnati, Ohio." Some few hundreds of dollars were sent, the beginning and promise of a larger stream to flow in later years. Then it remained to break ground for a mission in heathen soil. It was done in the eighties. And to-day we are surprised at results. The facts you publish are eloquent. The results full of encouragement. The church grows more and more jubilant over the future work. There is a long way more enthusiasm in the ranks than ever before; and the fighting is sure to be pushed with unwonted vigor.

REMEMBER IN PRAYER THE WORK AND THE WORKERS OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

PRAY

That our missionary pioneers on the frontier may be sustained in their great work. That even though the fruits of their labors are slow in appearing they shall have faith in God and the power of his Gospel. That they may have divine wisdom in the direction of their plans, and that their patient seed sowing may yield an abundant harvest for our King.

PRAY

That the native church may be godly and filled with righteous zeal for the spread of the Kingdom of God. That many native preachers may be raised up to proclaim the evangel of love, and that the superstitious bulwarks of idolatry may crumble as they push the conquest of Christianity.

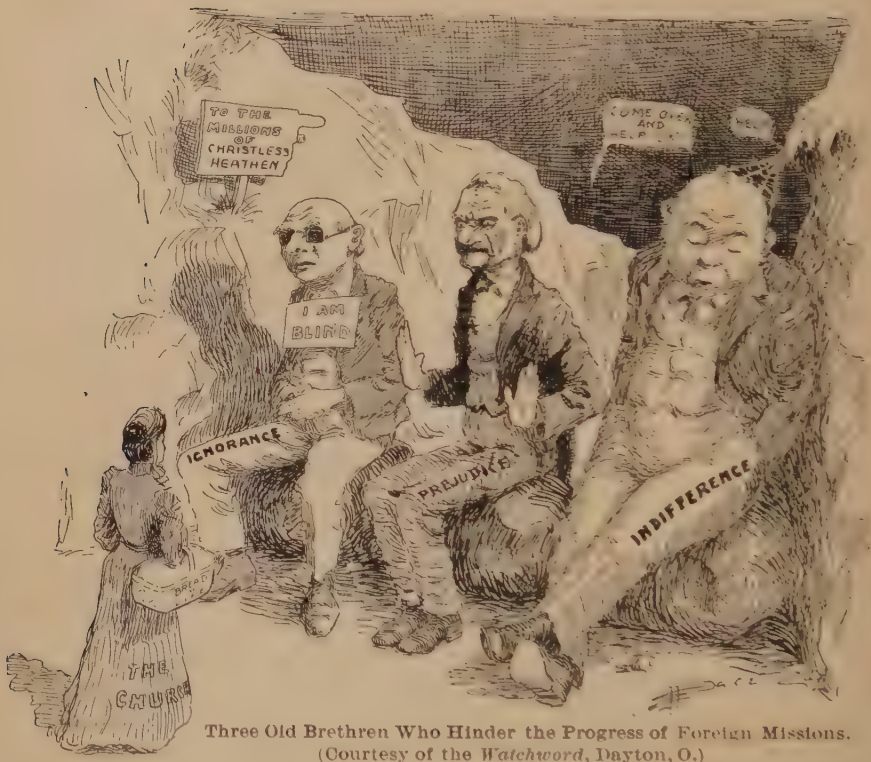
PRAY

That the Disciples of Christ may be awakened to their responsibility as a missionary people. That the hearts of our people may be touched by the spirit of true benevolence, and that in this day of unparalleled prosperity the Lord may have his share. That our people may so love the missionary cause that parents will long for their children to be ambassadors for Christ in the dark places of the earth, and pray earnestly to that end.

PRAY

That the officers of the Foreign Society who toil in the home land may have strength and wisdom for their task. That they may know how to stir the hearts and consciences of the people. That they may have divine guidance in the administration of the funds. And that they may live close to Christ and understand his program for the world's redemption.

BLOCKING THE HIGHWAY.



Three Old Brethren Who Hinder the Progress of Foreign Missions.
(Courtesy of the *Watchword*, Dayton, O.)

Nothing is so sensational as truth. We do not need to ask you to study the artist's conception above of "Three Old Brethren in the way of Foreign Missions." The allegory is self-interpreting and eloquent with truth. It would be an excellent thing for every preacher in our brotherhood to deliver a sermon on this parable picture. To be sure the boldness of the artist is startling. The Christian who is either ignorant, prejudiced, or indifferent towards the missionary enterprise would hardly accept the corresponding caricature as representative of himself. However, the truth of the picture can not be assailed. Here is the impedimenta; here the "lion in the way" of missionary progress. Every man who toils and prays for the salvation of the whole world meets the same opposition. It is always and everywhere, ignorance, prejudice, and indifference, that block the highway of our King.

FROM THE MISSIONARIES.

CHINA.

One of the Products of Our Girls' School.

Miss Emma A. Lyon, Nanking.

One evening just after the close of last term of school, Mr. Garrett asked if some of the older girls from our school would not like to go out to assist in the evangelistic meetings that were to be held during the summer in other stations. Three of the older girls, the teachers, heard the request and said they had been praying that each might go to a different place. We came home and prayed about it and after several days the way was opened for Chen Hsiao Ving to go to Wuhu, Hsia Kwei Jen to go to Chu Cheo, and Hwan Su Ing to Tungchow. To-day I wish to tell you about Hwan Su Ing's work. I planned to take her and a servant woman with me on my way to Shanghai. As we had not time to write a letter to Mr. Ging, the evangelist at Tungchow, asking him to meet our boat, we sent a telegram. We reached Tungchow at one o'clock in the night. Before we arrived there I asked the girl what she would do if Mr. Ging did not meet the boat. She said: "Oh, we will go ashore; I know it is the Lord's will for me to come here, so He will care for us." When we went down to the little boat which was to take them ashore we found no one there to meet them. I was rather anxious as girls do not travel alone in China and the woman with her was very stupid. Still Su Ing said: "We will go, it will be all right." I let them go, praying that they might reach the chapel safely.

I could not hear from them for a week. The first letter I had was one from Nanking saying the evangelist had misunderstood the telegram, and instead of coming to meet the boat sent his wife to Nanking to get the girl, and of course missed us. When I read that letter I was still more anxious. I prayed the Lord to give me something to increase my faith. In the evening I received the following letter.

"My Dear Teacher,—I have already arrived at Mr. Ging's home safely; do not trouble about us. I want to tell you how we came on the way. After we left you we came on a little boat to the land, and stopped at an inn until five o'clock. While waiting there a man came and said Mr. Ging had sent him for us. I did not believe it, but he still insisted that it was so. I asked him what family Mr. Ging had, and he could not answer. Then I said: 'I know he did not send you,' and he left." (The abduction of girls is a regular business in China.) "I truly thank God that He enabled me to distinguish between the good and the bad. When we were waiting in that house I had time to pray. I asked God to lead us to the place where we wished to go, so He cared for us and we reached Mr. Ging's at nine o'clock in safety. You know we had to ride on a wheelbarrow. Truly Jesus protected us from harm. If he had not cared for us we would not have known what to do. Mrs. Ging will return to-morrow. I am well here and love Jesus very much more. Never before have I come twelve li (four miles) all alone. (The woman was along but she had to be taken care of instead of helping.) I know that Jesus is with me now. I can not be with you and care for you, but Jesus is with you every day.

"I have but one desire, and that is that I may witness for Jesus much more; and whatever He wants me to do I am willing to do it.

"My dear, I do not want you to say you will go to America when you get old. I surely will use all my strength to care for you here.

"Since Mrs. Ging is not at home, Mr. Ging has asked a woman to come in and stay till she returns. Mr. Ging is going somewhere to see the Christians. I will wait until Mrs. Ging returns to-morrow to preach. I wish with all my heart to help the Tungchow people to be saved. Lovingly, Hwan Su Ing."

During the summer she held meetings in the chapel, visited in the homes and went to villages around. Many women heard about Christ when she was there. One lady who had a granddaughter she could not control, sent her for Su Ing to teach. Is not all this good work for a girl only twenty years old?

A few days ago when Mrs. Ging came to bring a pupil to the school she told of the good Su Ing did in Tungchow. The people listened very well to the preaching and she wants her to come again next summer. Her going there has also been a means of securing pupils. One has already come and others are coming. Another good is that she has much more interest in the place and very often prays for the women of Tungchow.

During the ten years since the school began, many discouraging things have arisen. Now our hearts are gladdened to see the work and influence of some of our girls. Praise God for His blessings and ask Him to make us all strong for the work He has for us to do.

How Each Helps the Other.

Miss Mary Kelly, Nanking.

One of our lady teachers who had gone out to do evangelistic work at Chu Cheo for the summer, was going to the outstation Tswein Dsiao. Continuous rains had completely covered the road for some distance, about two miles, from Tswein Dsiao. The water was so deep that it could only be crossed by boats. When she arrived at that place with her escort the boat woman demanded ten times the ordinary fare for each person, and an exorbitant price for the donkeys. What to do they knew not. They did not wish to go back the twenty miles over which they had so laboriously come, and be defeated in giving the gospel message to the women of Tswein Dsiao, so they sent their animal back and stood on the bank of the flooded road. Finally the boat woman ventured to ask them where they were going. They told her to the chapel. Then she became interested at once. "Do you know Dr. Chu?" she asked. Dr. Chu was educated in our college and later trained in medicine by Dr. Macklin. "Yes," answered Miss Sha, "I know him and know his wife; his wife and I were schoolmates." "Come and get into the boat," she demanded. "I know those people. Dr. Chu healed my children and when he saw I was very poor he would take no money. If you are their friend I will take you across gladly." Which she did. And for the three people she would only take the fare of one. "It was indeed the Lord who influenced her heart," said Miss Sha, as she related the incident to us.

A Chinese Iconoclast.

In Tungchow a large Confucian Temple was to be turned into a school. But the large idols were so large that they could not be removed. So the chief official, who was also the highest graduate of the Hanlin, that is the highest literary degree in China, commanded that these idols should be knocked to pieces and the debris carried out. But who dared do such a thing? No workman would obey the command of even so great an official and scholar and stood in

awe and superstitious fear that such an order had been given.

"If you fear," said the bold official, "I will begin the work and you can finish it. The whole city was in an unroar and declared the official would be struck dead if he undertook to demolish the images of the gods and devils. But at the appointed time he went in with a heavy hammer, and with the aid of a ladder climbed to the heads of the monsters and shattered them to pieces.

The excitement of the city can hardly be imagined. A riot was greatly feared. Since the official was not struck dead in the act he would surely die that night, was the almost universal verdict. But the next morning he was as lively as ever, visiting the school and making it a point to be seen everywhere.

Then did the superstitious dread flee from the hearts of the people and with it their faith in idols. The workmen then proceeded to complete the iconóclast's work without hesitation.

Our evangelist there this summer had no need to use illustrations showing that idols are false. Whenever idols were mentioned the people themselves would mention this undisputable proof of their falsity.

Open Doors.

John Johnson, South Tung Chow.

During our absence our evangelist, Mr. Ching, has been working away very faithfully. There are several promising young men ready for baptism.

The people continue to be very friendly, and everywhere there are open doors. But what are we amongst so many? Two men to evangelize perhaps two millions! An insuperable task! We hope you may soon be able to send over many others to help us.

The Intelligencer for September to hand to-day. It is one of the most attractive, instructive, and interesting numbers you have ever published.

JAPAN.

Notes of General Interest.

Miss Stella W. Lewis, Osaka.

The plans for the Joshi Sei Gakuin are almost perfected. The buildings are indeed essential. For lack of equipment five girls were refused admission this fall. The girls educated here are our future Bible women.

We were made happy by the arrival of the new missionaries, Mr. and Mrs. McCorkle, who are to be in Osaka, and Miss Johnson, who is to be in Akita. These, with Mr. and Mrs. Mendenhall, who go to Nankin, and Messrs. Lord and Baird, who go to Manila and Chu Cheo respectively, were given a reception on the campus of the Sei Gakuin. The new missionaries are always looked for with pleasure, and it is with joy that we will welcome the next ship, the "China," which is to bring Miss Lediard, who is to be in Sendai.

The Annual Convention of the Japanese Christian Churches was held in Tokyo, October 4-7. The missionaries from all our stations, with the evangelists and the evangelists from the out-stations, were present. All the services were helpful and inspiring, especially the Sunday morning service. The day was fine and about two hundred and fifty Christians were present at the Communion service. The sermon was preached by C. S. Weaver, of Osaka. He, in his forceful manner, impressed upon the Japanese that the gospel, and the gospel only, must be preached, also the necessity of our being satisfied with the place in which we are. After the sermon there were two confessions. Mr. P. A. Davey adminis-

tered the ordinance of baptism. The collection on that day was $10 for the Japan Home Mission Society.

AFRICA.

Love and Real Self-Sacrifice.

Mr. R. J. Dye, Bolengi.

Last quarter two of our very oldest Christian men and their wives went out to preach to the fierce Bakangas. While there the wife of one was very ill for three weeks and sent over for medicine, so we were relieved to see her so much better when she returned home recently. These two middle-aged women came almost immediately to see me, and after the usual greetings, asked if we had better news of our children, as the report had gone to them of their having pneumonia. When I assured them that the later letter had brought better news they were relieved and one said, "When I heard about it I was filled with sorrow, for while I was gone just this little while, every day I kept thinking of Bocinda (her daughter), and wishing to see her. Then I thought of you, sick so long and so far from your children, and they sick, too, and I never knew before how much you must love us to come and leave them." This woman had felt in a measure what we felt, and these words of heartfelt sympathy more than made up to me for all the hard, unsympathetic words in the past.

Then the other woman who had been so ill was telling how they had gathered one day to pray for her, but she said, "When Nkoi (our living-link supporter) began to pray, he prayed first for you, then for me." She further said, "Our hearts are crying out to God for you at home, in our gardens and at church. We can not pray for ourselves until we have first remembered you." If my illness has indeed brought the whole church into a unity in prayer and has unconsciously brought to them the blessing of Intercession, then I thank the All-wise Father and pray that they may see the answer to their unceasing prayers.

These are very personal, but I'm sure you will appreciate how much these little things encourage us for it is an evidence of the spirit of the Christ in their hearts giving them the joy of fellowship in suffering and separation so far removed from the mind of the heathen native.

Two days ago they came again, this time to say farewell before returning with their husbands evangelizing that dark bit of country. Ifonda, the elder one, said she had thought to remain at home and work in her garden, but some way she felt she must not stay when she might help to save some. We had a little talk on "Seek ye first," and life consecration, which helped us all, and then they left to go. If in these few years we see these examples of love and real self-sacrifice, and yes, consecration, in the womanhood of Congo, what may we not hope for in the coming generation? It is an unlooked for reward to be permitted thus soon to see the fruits of the Spirit manifested in the daily life of that lowest form of heathen life, a domestic slave, a wife, a woman. We can but wonder why many others do not long to share in this great reward and hasten to this needy field. I believe I speak truly when I say that did I think I should never be able to return to this our life work I should prefer to remain here, even though always an invalid, what little time I might, rather than spend a long life at home, nor would I count this sacrifice, but rather joy.

Buried Alive.

A. F. Hensey, Bolengi.

Just to-day we had a five-page letter from our school teacher and evangelists at Injolo, reporting an

ever increasing interest in all the services, and an attendance of 93 at the day-school, men, women, and children, eager to learn.

In the latter part of the letter they told us an incident, which, while it horrifies us, shows how little removed from barbarism are these people in the inland towns.

A few months ago there was a crazy man in that village who was very troublesome to his relatives. One day his sister and her son induced him to accompany them into the forest. On reaching a secluded spot they commenced digging a hole. The afflicted man asked for whom they were preparing it, but he received no response. As soon as the hole was deep enough they seized him and buried him face downward, lest he should dig his way out.

Can it be that so many Christians are content to sit down at home unmoved by such dark deeds as this, daily refusing to help in sending to these other children of His the Light of Life?

INDIA.

Systematic Giving.

Mrs. Helen A. McGavran, Damoh.

The subject in our weekly woman's meeting had been a wise use of money, or economy in household matters, and Tabita Bai, the most loved and trusted of our Indian sisters in the Damoh community, had been summing up our discussion. And then she said, "And now I should like to tell you of our experience in putting aside money for the Lord. We (that is, she and her husband) have always given to all Christian work, but at the beginning of last year Mr. McGavran persuaded us to try the experiment of putting aside a definite amount monthly, and we began and put aside a tenth of our money just as soon as it came in each month. We thought that we gave quite that amount before, but since putting it away in this manner we always have money on hand to give to the Lord. We find ourselves able to give so much more liberally than we ever did before, and I can't tell you," she said, "what a joy and pleasure it is to us. Try it," she urged, "try it all of you, and you will find what pleasure it will bring into your life. You will always have something to give to the Lord's work." Her beaming face and evident joy in it added much to her words, and my heart just overflowed with thankfulness that we have among us so consecrated a woman to be a pattern to our young Christian women, so many of them mere girls.

The women's class we have felt throughout the year to be an important part of our church work, and we believe God is blessing it and that it is proving helpful to the young people, fitting and training them in their lives as wives, mothers, and church members.

Notes from Damoh.

Miss Josepha Franklin.

In India there is a Sunday-school Union. This arranges for an annual examination on the Sunday-school lessons. The candidates sit in five divisions, according to age and ability, viz.: Junior, Middle, Senior, and teachers. Children who can not write and illiterates may take a viva voce examination. This year one hundred and twenty pupils from the Damoh Sunday-schools tried in the various written divisions. Among them were four Hindoos and two Mohammedans who attend Miss Franklin's Sunday-school in town. The results will be known in about two months.

There will be a combined Sunday-school and Christian Endeavor Convention in Jubbulpore in November. The C. E. in Damoh will pay the expenses of one delegate, about $2. In order to choose the most fitting one,

ten boys were nominated for possible delegates. These boys will take notes on the various sermons delivered in the church before then, and then reproduce the sermons the best they can. Mr. McGavran will arrange to have all these reproductions graded, and the one getting the highest mark will be sent as a delegate. The manner of delivery, as well as the reproduction of a sermon, will be considered.

A Mohammedan now comes regularly to a missionary and to some of the Damoh Christians with the openly avowed purpose of studying the Christian religion to see if it is the true one to help him attain heaven. He comes to the Willari Sunday-school and takes the regular Sunday-school lessons and reads the notes on them in our paper, **Sahayak.** He is also reading the Gospels through. Aside from this he has been giving the **Plan of Salvation** as taught in the Bible, and is hunting up references on "What to do to be saved." Pray for him and for the missionaries and native Christians who help him.

One orphan boy will be sent to Pendra Road as a teacher this year, and another one to Harda. Boys married and sent to various places to live are generally doing well. Over thirty-five letters of recommendation were given out to such boys by the church last year. The Orphanage's sphere of influence widens every year. Mr. Benlehr seems to be getting a good hold on the work. Pray for him.

Language Examinations.

Eight new missionaries will try their first examination in the Hindi language this year. The acquiring of the language is the first thing that a new missionary must begin. It is also one of the most difficult things of his whole career. The message of salvation can not be understood except through the medium of speech. A missionary who fails to acquire it is handicapped and crippled all his missionary life. Good and noble work has been done by many who can not speak the language, but the work of such would have been multiplied many fold if the influence of their good lives could have been followed up by the clear message of salvation. Pray for the new missionaries and make your prayers definite. Mention them by name. The great things to acquire in a new language are: first, correct pronunciation; second, a large vocabulary; third, free and idiomatic use of the language; fourth, the many varied rules of grammar; and fifth, the dialect of illiterate people in a community.

Distributing Prizes.

O. J. Grainger, Harda.

A few days ago we had a good time at the Harda School. It was the occasion of the giving of prizes to the boys who had done especially well in the annual examination. The meeting was presided over by Mr. Mitchell, the superintendent of schools for our district. First, we had a literary program prepared by the High School Literary Society. The program was boyish, for it was gotten up by boys, but it was in English and had an enthusiasm which showed that the boys were interested in it, and their selections showed that they are beginning to know a bit about English books. One recited Mark Antony's speech at Cæsar's funeral, two recited as a dialogue, "Alexander and the Thracian Robber." There were recitations also in their mother tongue, Hindi, Midu, Marathi, Sanskrit, and Persian. Then they had a debate, "Resolved, that the mental capacities of the sexes are unequal." This is a live question in India and one that has to do with the uplifting of India's women.

After this Mr. Mitchell distributed the prizes, made a few remarks, and

sat down. The boys then, according to the Indian custom, brought out garlands of flowers and put them round the necks of the chairman and the chief guests. Bread and the betel nut were passed around and the meeting was over.

The Harda Schools are growing fast. Every room is full, every veranda has a class in it. We will soon have to enlarge or turn away the boys. Every boy and every girl gets a half hour of Bible teaching every day. It is a great work.

The Corner-Stone Laid.

G. W. Brown, Jubbulpore.

"We laid the corner-stone of the Bible College last Saturday. As I wrote before, we did not have much ceremony—all our native Christians were present, but we did not issue any invitations to outsiders, and it is a time of the year when missionaries can not very well come from other stations, as some are away at the hills and the others can not leave their stations. The stone is of local marble, white, and is a very good stone."

The Farm and the Boys.

C. E. Benlehr, Damoh.

The farm is in the best condition this year that it has ever been. The work of past years has been supplemented and the rainfall has been abundant. We are now in the midst of rice harvest. The boys have done all of the work this year and have been quite faithful and hard working. The improvement in the talao has doubled the supply of water and the prospect for the future industrial work seems rather better than usual. We are now preparing to sow wheat and linseed. This evening we have a literary and athletic entertainment combined. We expect to have a man with us who is ruler of about twenty villages nine miles from here. He was visiting the institution this morning and was much pleased with what he saw.

THE PHILIPPINES.

Abra Again.

Herman P. Williams, Vigan.

The season has been less rainy than usual, and I was able to make a trip to our farthest church in Abra last week, although rivers were swollen and I had to swim my horse four times in the journey.

San Quintin, first out from Vigan, is a scattered aggregation of Tinguianes. Here Ruperto and Eugenio Inis have been preaching and teaching for eleven days in spite of the fact that people are busy planting rice. Two have been baptized.

At Bangued I found our services had been interfered with by the police —a matter of petty persecution. Had a serious talk with the "presidente" and good will follow.

At Bucay we have four brethren besides one baptized during my visit. They are timid, but three accompanied me to San Jose and from thence received large inoculations of enthusiasm and faith. I believe we shall hear from them.

The brethren at San Jose first obeyed the gospel last March, from the preaching of Augustine Belisario and Buenaventura Garcia. They had never seen my face, most of them. I found them organized, full of faith, regular in meetings, and planning to build a chapel as soon as the dry months come.

Twelve people were ready for baptism, and I think from this congregation another will be formed. Two couples had been long waiting my arrival in order to be married. Five children were presented for special prayers and dedication to the Lord. This is a service desired by many to show their neighbors that the chil-

dren are not unholy things and that their parents do have faith.

Returning through Penarubia I found the people in the fields. In this town of Tinguianes not one was proselyted by the Friars in old days. They are pagans and proud of it. The gospel, however, is gaining ground. One has been baptized, others are touched in their hearts.

On this trip I received new evidence that our preachers talk the Bible and lots of it. They sometimes fall in a scrimmage with exegesis, but manage to wriggle through to the goal line.

The Need of Medical Missionary Work.

Dr. C. L. Pickett, Laoag.

The need of medical missionary work in the Philippines is as great as that in any other country of the Orient. American physicians have charge of the Bureau of Public Health, and district health officers are distributed about over the islands. But in many cases the district includes a number of islands, which in the very nature of the case can only be visited once or twice a year, or when there is an outbreak of some contagious disease. These men, however excellent they may be, can do little more than keep a general supervision of health conditions, enforce quarantine regulations, compile statistics, and look after such other matters as the government requires. They have little or no time to "practice medicine," even though they had the inclination and the opportunity. There are towns from 4,000 to 10,000 population that they do not enter more than once in two or three years.

It is true that there are native "practicantes" in nearly all of the native villages. But the medical knowledge possessed by these men is extremely limited. They seem to understand the use of some ten or a dozen different medicines, but it is very seldom they have these on hand ready for use. They know nothing of surgery. The natives themselves have little confidence in their skill.

There are towns of ten thousand people where ten dollars' worth of medicines could not be found on any given day.

The climate is not especially trying and the range and loathsomeness of diseases found is probably not so great as in some places. But notwithstanding this, the leper and the tropical ulcer are always present, while bronchitis, diarrhœa, and enteritis carry off the children every year by the thousands. Tuberculosis is practically a constant scourge, and malaria and dysentery are ever ready for their victims. When small-pox or cholera comes there is almost a constant procession in the direction of the cemeteries.

American physicians are not coming to the islands to engage in private practice. Indeed outside of the half-dozen or more of the largest cities it could not be made profitable. Yet the majority of the people have sufficient means to pay something for their medicines, and, as a rule, are abundantly willing to do so. Medical missionaries can easily collect enough on the field to pay for all current supplies.

The opportunity for religious work is limited only by a man's ability and the number of hours required for sleep each day. Our field demands another medical worker. Is there a volunteer?

The Lion in the Way.

B. L. Kershner, Manila.

The Romanists claim that they have the Philippine Islands; the Aglipayans say they have 4,000,000 out of the 7,000,000 population; the non-Christian tribes and Protestant organizations comprise a body probably numerically equal to either; the fact of the

case is, the Islands belong to the church that can take them and keep them. The door is open and none recognize that fact more keenly than the Romanists, and none are trying harder than they to shut it. When the war with Spain became known over here the Spanish priests taught their people that the Americans were pigs who would eat up everything they had, and infidels who would take away their faith. One of the first strokes of American policy was to have these Spanish Ecclesiastics replaced by Americans. So now we have an American Archbishop, three American bishops, and a number of American priests and friars. But it is the same old story, time and place, birth and education, are only incidents in the career of the Romanist. No matter where he lives, his citizenship is in the Vatican. The attempt of the Government to obtain the good will of this institution which teaches its members to "detest and repudiate popular sovereignty, universal suffrage, and systems of majority," and which it foolishly had control of the Islands, cost it $7,200,000 for Friar lands, worth possibly half that amount, and a sacrifice of some principles usually regarded by some Americans as of primary importance. But did we get its good will? If you were to visit the Islands on almost any festival day you would see the answer in the Papal flags afloat; they outnumber the Stars and Stripes three to one. And one of these American Bishops—a loyal American!—had the audacity to raise three flags on the staff over his house, with the Papal flag on top, the Filipino next, and the American at the bottom. The Archbishop, however, has been very wise, so most people thought he was friendly to his countrymen and their institutions. This illusion has recently been dispelled with the suddenness of a lightning flash, when an exchange of letters between him and the Governor General was published, and in his letters was found a demand that the Government retract some supposed action in regard to the San Juan de Dios Hospital, accompanied by the threat: "I shall have read on a given Sunday, simultaneously from two hundred and twenty-five pulpits of the churches under my charge, my solemn protest." An open threat against the Government! That sounds like the Dark Ages with their excommunications, and it is. But if this Politico-Ecclesiastical Monster thus

Group of Preachers and Bible Students in Bible Institute at Vigan, P. I.

Our work is growing very rapidly in the Philippines. The native preachers are doing a fine work in assisting our missionaries.

attacks the State, what does it do to the missionaries? It ostracises them, bullies them, warns its people against them; in places where it can, arrests them, stones their meetings, and does its best to give abroad the impression that they are poachers on its ground, and idle and worthless fellows. Verily, there is a lion in the way.

Items of Interest.

The total number of Filipino converts is at present 1,460.

The chapel at Laoag was dedicated September 9th.

We have four mission stations: Manila, Laoag, Vigan, Aparri.

Buenaventura Garcia is opening the Aparri field; 166 converts to date.

Dr. Pickett had 3,298 patients last year. His fees were $1,649.85, expended for medicines.

Our press at Vigan is an 8x12 Gordon. Four hundred and fifty thousand pages were published during the last eleven months.

Two hundred and forty baptisms have been reported in our stations since June 1st. This is a much larger rate of increase than last year.

The Jesuits of Vigan (one of whom is an American) are distributing holy water of St. Ignatius as an effective medicine for all that are sick.

The "agbunbuni," or witch-doctors of the Tinguianes, sacrifice a pig if a man is sick and, coax out the evil spirits from him by incantations.

The American Bible Society has done magnificent work in the Philippines. Without its help our clock would have been turned back ten years.

There are no underground sewer systems in Filipino cities. Pigs and chickens are the universal scavengers. Their habitat is underneath the houses.

All houses and sleeping rooms are closed as tightly as possible at night, not to keep out the night air, but to keep out the evil spirits.

It is considered very dangerous for sick people to bathe no matter what the nature of the malady.

If a patient has fever, or if a mother has just given birth to a child, cold drinking water is prohibited.

When relatives of the sick make up their mind that the person is going to die, they at once conclude that it is the will of God. Therefore, a physician is no more wanted in the house. The coffin is sometimes made and put in readiness several days before death comes. Many kinds of sickness are supposed to be caused by the "caibaan," a sort of evil "genie" that is thought to live in trees which have a thick foliage. This "caibaan" can throw something at people under the tree that will cause disease. But for all who believe in it and treat it well there is no danger.

Begging for Evangelists.

It seems to me that everything is opening before us. Oh how I wish we could improve these opportunities. Juan Garcia reports entirely heathen tribes within twenty-five miles of Manila, but we have no one free to go to them. The congregation at Sesemon was scattered some months ago by lack of work at that place. The members went into various towns of Bataak, Pomponga, and Bulakon. Since then I have had calls from a number of places to which they went, begging for evangelists. The Philippine Islands are wide open.

TIBET.

Medical Work Among the Tibetans.

Dr. A. L. Shelton, Ta Chien lu.

It has been some time since I wrote you anything concerning the work here. August 6th I baptized seven people, six of them were boys in our

school from fourteen to sixteen years old. They have all been in school more than a year, and have an excellent knowledge of the Scriptures. They are fine boys and we hope to make helpers of some of them in the future. We are having a vacation for the school boys during August. They will also have a vacation of one month at New Year's time. Something over a month ago I was called to Tylin, a Tibetan place about ninety miles from here, to see a man who had been shot. I rode almost twenty-four hours without stopping, except a little while in the evening, at the foot of the mountain pass over which I had to go. When I started I expected to take two and a half days for the journey, but the stopping place at about half way, where we stopped to dry our clothes was so infested with fleas that by ten o'clock, as it had quit raining, I decided to go on. Sleep was an utter impossibility there. Soon after we started it began raining again and rained till I reached my destination, nine o'clock the next morning. We were on top of the mountain pass, about 12,000 feet, at two-thirty that morning in a cold pouring rain. I decided to stop in any kind of a place that offered, but there was not another house on the road till I reached my destination. But when I saw the man's neck I wasn't sorry I had come on, for it was a bad wound and in very bad shape, having been plastered with corn-meal for three days. He improved rapidly and I occupied my time talking to the soldiers and Tibetans, several of whom I was asked to doctor.

I stayed a little over a week and when I went to leave, having taught one of his men how to dress the wound, he gave me fifty dollars for the dispensary, and also made me a present of his mule, a most excellent riding animal. Coming back I crossed the pass about 2 P. M. and a large mountain, just at the side of the pass, which is 25,000 feet high, made a very imposing sight in the sunlight. There were four large glaciers which came within about 2,000 feet of the pass and empty their waters in three lakes at the side of the road. Although the month was July and the sun shining, my face and hands were numb when I started down this side of the pass.

The hardships and the way of life of the Tibetans, together with the altitude will make the life of the missionaries who go farther exceedingly difficult, and none but the most hardy should attempt it. The altitude in itself is very trying to some, ranging from 8,400 here at Ta Chien lu, to 16,000 as you go farther in. Mr. Ogden and I expect to take a short itinerating trip to a populous district three days from here, on the other side of Dedo Pass (14,000) feet. We have many patients from there and it will make a good out-station from all reports.

Mr. Ogden is an indefatigable worker and is making marvelous progress in the language.

NORWAY.

Johan Borglin.

E. W. Pease, Bergen.

Johan Borglin was born in Trelleborg, Sweden, June 17, 1861, and died in Borre, Norway, August 22, 1906. After attending school until fifteen years of age, he went to sea, which he followed for about ten years. He sailed first upon the Baltic Sea, then enlisted on English ships, in which he visited the principal ports of the world, then served as captain of a packet boat plying between Savannah, Ga., and New York City, and finally took charge of the Star Route, carrying the U. S. mail from Brunswick, Ga., to Fernandina, Fla.

On his return home to visit his

A COMPARISON.

She bought a beautiful fur at $50, a muff at $25, and paid $25 for the ostrich tips on her hat. They were bargains, too. Only $100 for such beautiful furs and feathers!

It was Foreign Missionary day at the church and she put fifty cents into the missionary envelope. She thought kindly of her Lord's great work. A little shiver of pity passed over her as the pastor spoke of the awful darkness of the lives of the far away ones. She gladly dropped the little flat envelope into the basket as it passed. She thought she would have given a little more if she could have spared it. Then she went out into the crisp air. She pulled her soft warm furs about her neck and nestled her hands in her big cozy muff. The dainty ostrich plumes nodded happily. And in the far away lands millions were dying in despair without knowledge of the Christ. The same Christ who died for her and who said, "As the Father has sent me into the world, even so send I you." The $100 spent for furs and feathers would have kept a Foreign Missionary in China or India two months, during which he could have preached to 30,000 souls. What a price to pay for furs and feathers. One hundred dollars plus immortal souls! And the sad cry of a lost world only reached her heart to the extent of fifty cents.

mother, he became converted under the influence of the Salvation Army, and from that time has been engaged in evangelistic work.

As Captain of the Salvation Army, he took charge of a Mission boat, on which he worked for five years among fishermen living on the islands known as "Gotteborg Skjaergaard." On the 2nd of September, 1894, he was baptized into the Baptist Church, but continued his Mission on the Mission-boat until February, 1897, with the exception of nine months, which he spent in America raising money for a larger work among the islands. It was estimated at that time that about five hundred souls were converted as a result of his work among the islands.

On the 7th of September, 1895, he was married to Emelia Andersen, of Malmo, Sweden.

In the month of February, 1897, he met and heard some of our preachers from Norway and quickly acknowledged our position. He was, therefore, taken up in our Mission the next month as one of our preachers.

It is now nearly ten years he has served as a preacher for the Church of Christ. I have been most closely connected with him in the last six years, which time, I can testify of his many hard struggles.

In this period his health has gradually failed. I was warned of it by the physicians some four years ago, but he never gave up or let it hinder his work until Nature made its final demand last January.

Up till two weeks before he died he could not think of his sickness as final, but we talked of a brighter work on the west coast.

The day before he died I conversed with him for the last time. I read, at his request, Heb. 2nd, and led in prayer. He was glad to go, and said, "I know in whom I trust." He longed for rest, and in the last twenty-four hours he prayed oft, "Kom kjere Jesus, tag mig nu"—come, dear Jesus, take me now. His last words to me were "Hils alle Venner"—Salute all friends (brethren).

He died in a Christian faith, in which I never knew him to waver.

He leaves a wife with six small children.

SUNDAY-SCHOOL DEPARTMENT.

The Influence of Children's Day.

W. W. Blanchard, Stockton, Kan.

Flower day, happy day, training day. A divine idea coming as a suggestion from the mind of God. A day of refreshing showers on the springing plants of childhood. Seed has been sown in the child-mind, and spiritual showers are imperative to save the life. The kindling eye, wreathed smiles, merry laughter, and all outward tokens of happiness, testify that the day is refreshing to childhood, youth, and old age.

Love for the Creator's works is taught by the display of nature's flowers. Love for the beautiful is taught by their tasty arrangement. And under the power and influence of their sweetness and beauty, the hearts of the children can but say, "The hand that paints them is divine." The songs of childhood leave an impress on the tender minds and hearts that all succeeding years of care and sorrow can never erase. But those songs, echoing and re-echoing through every room and chamber and labyrinth of life, call back from the sadness and gloom and despair of sinful ways to childhood's joys and purity. The

childhood speeches of little friends thrill the young hearts with a great ambition to be useful.

Little ministers of the gospel are formed on that day, who, with the full development of unfolded powers, are to fill the pulpits of our land. Children standing before the congregation with the few words they have been taught, are the bursting buds of manhood and womanhood, which we behold later as the full-blown flowers of youth, then as the ripened grain of mature age.

This day brings to the little ones a revelation of the awfulness and degradation of sin, as observed in lands of spiritual darkness where the Savior's love has never been proclaimed.

It teaches a universal lesson of sympathy for the suffering, till the little hearts thrill and throb in unison with the divine heart in its love for the wretched and outcast of earth.

The power and influence of this day, over child-life, paralyzes the selfish propensities, opens the heart and fills it with love, unclasps the hands from prized treasures, and empties the purse into the treasury of the Lord.

It is the factory in which the missionaries of the cross are made; who, in succeeding years, having been equipped in the schools of learning and experience, and in the great conflict of the spiritual warfare in Christ Jesus, are as angels, "Flying in the midst of heaven with the everlasting gospel to preach."

It is the birthday of heavenly ambitions and holy inspirations that fill the heart, leading the child-mind to "Love the Lord with all the soul, heart, mind, and strength, and his neighbor as himself. Which concretely means to give a life of service to God, and brotherly kindness and helpfulness to his fellowmen.

It is parade day in the great training school of God's military academy, when fathers and mothers come to witness and see what is being done to train warriors for the greatest army of all ages, which is to conquer Satan and all his hosts, and set up the standard of the Lord in every land.

How many people enter the deserts of life where only cacti, thorns, and drifting sand-dunes may be found. Should they reach a luxurious oasis in the beginning of their journey, they may be led to contrast it with the bleak barrenness of the desert and return to the gardens of the Lord.

In child-life there is a desert infested with the cacti and thorns of childish cares and fears, and evil habits, and Godless homes. In that desert, Children's Day is an oasis of blooming flowers, waving palms, singing birds, and gushing springs, where the soul of the weary child is refreshed, and his thoughts turned homeward and heavenward, and Godward.

The morning of Children's Day comes with its uplifting hopes and pleasant anticipations. The day from end to end is filled to fulness with soul-thrilling joys and spiritual fragrance. The evening closes the, to the child, most momentous of all days. It has taught the child lessons, greater than which can not be learned in all succeeding years.

And when

"The day is past and gone,
And the evening shades appear,
The childish hearts are won for God,
And heaven is very near."

And with joyous contentment, they lay themselves down to rest in peace, "Sweet peace, the gift of God's love."

And in the closing hours of this gladsome day tread softly in their silent chamber; disturb them not; let them rest in peace. They are the angels of light in all homes and lighting up the darkness of all hearts. Amen.

Children's Day Notes.

Children's Day is coming.

Nearly 1,500 schools reached their full apportionment or more and received the beautiful honor roll.

The article in this department, "The Influence of Children's Day," is one of the many offered in the competition for the prize of the missionary library. The prize winner has not yet been decided on as the Intelligencer goes to press.

We take off our hats to the boys and girls. The Sunday-schools did far better this last Children's Day than ever before. Eighty-six more schools observed the day than ever before. The Sunday-schools gained $4,992 over the offering of last year.

We are glad to announce that a new Children's Day box has been designed for this year. We are having 300,000 of them made now. No more of the old kind that have to be gummed. This is a patent, self-locking box that can not be opened without destroying it. Money can not be removed. Attractive, handy, safe, easy to prepare.

Many Sunday-schools should become shareholders in the Station Plan. By giving $50 your school can have a share in some foreign mission station. The work there becomes the school's own, and much interesting literature, besides quarterly report letters, are received.

Men's Bible Class, Pomona, Cal., Sunday-school.

This Sunday-school is a Living-Link in the Foreign Society. The men's class have a large share in this worthy enterprise.

CHRISTIAN ENDEAVOR DEPARTMENT.

The Endeavor Society at Bolengi Africa, has 292 members. They are hustlers. Pray for the success of our Mission on the Congo.

"The Dawning Day."

It is only two months until Endeavor Day. The first Sunday in February, 1907. The new exercise, "The Dawning Day," has been carefully prepared and we believe will be the most popular exercise yet issued. Last year about five hundred and fifty societies observed the day, giving their offerings for the orphanage work at Damoh, India. At least one thousand societies should observe the day this year. The supplies are sent free of charge to all societies that will take an offering for the orphanage work. There is no time to be lost, send all orders promptly to F. M. Rains, Sec., Box 884, Cincinnati, O.

Missions in India.

The above is the subject of our Endeavor prayer meeting the last Sunday of December. Commence your preparations at once, make it the best meeting ever held. This subject should come very close to the hearts of all our young people, as we are deeply interested in the work at Damoh, India. If your society has not already made its pledge for the orphanage this year, do not fail to consider it at this meeting. Make it liberal, a pledge worthy of the cause. Write us for literature on India. It will be sent free of charge.

The Same Old Story.

Of the amount given by C. E. Societies last year, Ohio contributed $1,847.21; Illinois, $1,468.26; Indiana, $1,242.83; and Missouri, $966.25. These four States have occupied the same place in the list of States for the past four years. Now for the year 1906-07. Illinois, can you not win the first place? Missouri will you not move up a notch? We will watch these States with interest. Iowa gave $853.41 last year. Look out, Missouri.

The One Hundred Mark.

Two societies gave more than one hundred dollars last year. The society of the Central Christian Church, Cincinnati, O., gave $115.93, and the Endeavor Society at Fulton, Mo., gave $115.64. The following societies contributed $50 or more: Buffalo (Richmond Ave.), N. Y., $80.90; Cleveland (Euclid Ave.), O., $72; Fresno, Cal., $66; Detroit (Central), Mich., $61; Akron (First), O., $60; Kent, O., $57.10; Warren, O., $54; Des Moines, (University Place), Ia., $54; Hamilton (First), O., $50; Normal, Ill., $50. Three hundred ninety-eight societies reached, and forty-three doubled their apportionment. At least ten societies should reach the hundred mark this year.

"Fifteen Thousand Dollars This Year."

The Endeavorers gave $12,007 last year, a gain of $1,134 over the previous year, but failed to reach the $15,000. This has been our watchword for two years and must be again this year. How about a new one for next year? Can we not make it $25,000 by the Centennial? Our Endeavorers are certainly able to do so, and we confidently believe the fifteen thousand mark will be reached before September 30tn, 1907. What part will you have in the victory? The Endeavorers of the brotherhood have given over $77,000 to the Foreign Society in the past years. What a

mighty force for good. Do not let the good work be deterred. Do your duty this year.

The Endeavorers at Damoh, C. P., India.

Men may cherish different views as regards the young Christians of the present age. Some may think little of them and some may have reasons to believe a great deal of them. There are occasions in which even their best friends are liable to magnify their short-comings and feel disappointed in them for a time. No one can predict the future except by faith which believes the best. Joseph was saved from the pit, God had for him some special work. Moses was preserved from starvation and death to serve the Jehovah. We see that when God wonderfully protects any person, He has for the person some special training and work. The very idea that many of our young Christians were mercifully preserved by the Lord is in itself a sufficient proof to hope a glorious future.

In Damoh the young Endeavorers are but those who were gathered during the famine. Among them there are boys who had the misfortune to play an important part in burning their mother, father, sisters, brothers, aunts, and uncles, and left home that turned desolate and wandered wild till they met a kind-hearted missionary who comforted and sheltered them. There are boys who, in the long, tedious gang march in search of food and work, had to leave their dead mother or sister on the road and march forward with the living. There are boys who missed their loving relations in such travel under the dry sun, and yearn as yet to meet them. There are boys who were handed over to the Mission by their homeless, friendless, poverty-stricken mother. There are boys that were left forlorn by their dying father. There are boys that marched onward and onward all alone, starving for days and gazing at the rich man's dinner which made their hunger more acute as they pressed forward and fell flat, senseless on the ground, to be picked up by a police or missionary agent. Our present young Endeavorers, one and all, have gone through similar experiences and trials of life which, though very painful even to recollect, after being borne, never leave without stamping the effect both physically and morally on each person.

Every such moral effect being more or less dependent on the nature and the age of the sufferer, and the environments during and after such trial, no one will dispute that these have made proportionately greater spiritual progress than their brethren who had lived at ease from their boyhood. It is not my intention to describe the care, anxiety, kindness, and prayer of the missionaries that surrounded these orphan boys during their tender age, the spiritual comfort that they enjoyed after their sufferings, or how they are growing now into young men. It is enough to remember that what they have been enjoying all these years may be compared to the ministration of angels to Jesus of Nazareth.

The flood of misfortune that made great channels in their heart can't be dried into forgetfulness. They shall grow into wider and deeper sympathy as the boys become older and themselves in turn comfort those who are thirsty and hungry. When I sit and listen to the history of a boy, I find myself not feeling as much as the other boys who happen to listen to it. The reason for this difference is plain.

In our C. E. there are boys who had come out of the following various Castes and races: Brahmin, Rajput, Sonars, Kachchi, Ladia, Dharji, Lakhora, Chamars, Bheels, Ghonds, and Mussulman—nearly representing the

castes and races of Damoh; but now all made equal and unified by the mighty power of the Gospel. Also, besides these boys, school teachers, mission helpers, missionaries, women, and many Indian Christians are members. I know many of the Endeavorers personally and know their shortcomings too well. Yet when I sit with them at the meetings they appear to me as the mighty hills, rivers, and plains of America appeared to the pioneer settlers—of boundless resources and incalculable future development.

The majority of our Endeavorers being the boys of the Orphanage, they are not able to devote their time in preaching the Gospel to non-christians. Yet they do a little village preaching on Wednesdays, Saturdays, and Sundays. In the Orphanage there are some boys who have not accepted Christ; the Endeavorers help in bringing them to the fold. The Endeavorers who are settled in life are good husbands; some of them have recently shown great interest in village preaching. I believe that the villagers feel at home with the Endeavorers very readily. The work of the Endeavorers is natural and unpaid, so much so, that I hope for a time when Damoh shall be evangelized and saved through their efforts.

On the 18th of July, 1906, at 7 P. M., we had our long hoped for social gathering, in which the members and non-members partook. Our Social Committee very nicely decorated the hall with leaves and flags, and the program was very appropriate for the occasion. Three of our young Endeavorers composed in Hindi some instructive and interesting songs, put to beautiful tunes, which very much pleased the audience. It was a pleasing surprise to all when baby boys sang admirably one kindergarten song.

Thus the Endeavorers have many opportunities to make themselves more useful and happy.—R. J. Thomas, Corresponding Secretary, C. E., Christian Mission, Damoh, C. P., India.

English is an acquired language with Brother Thomas, as is also Hindi, the language spoken in Damoh. His language is Tamil, or the language in the Madras section of the country.—Miss Josepha Franklin.

SOUVENIR POST CARDS OF MISSION SCENES.

An interesting set of twelve cards has been prepared showing scenes from our mission stations in China, Japan, India, Africa, Philippines and Hawaii.

You should add these cards to your collection. They possess an educational value. Pastors can use them to good advantage in their church correspondence.

Special prices on large quantities. Send 25 cents for a complete set to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

FORM OF BEQUEST.

I give and bequeath to The Foreign Christian Missionary Society, a corporation under the laws of the State of Ohio the sum of $———, and the receipt of the Treasurer of said Society shall satisfy my executor.

Signed .....